The Vigil at the Cross

FRANK J. GOODWIN

Lincoln Smith Library
of the
Congregational Conference
of
Washington

BT 455 .G6 1924
Goodwin, Frank Judson, 1862-
The vigil at the cross

232.958
G62 V.

The Vigil at the Cross

PRAYERS AND MEDITATIONS

ON

THE SEVEN WORDS FROM THE CROSS

WITH AN

Order of Worship for a Three Hour Service on Good Friday

SELECTED AND ARRANGED

BY

REV. FRANK J. GOODWIN, D. D.

"For they breathe truth that breathe their words in pain."

PUBLISHED BY

FRANK J. GOODWIN

LITCHFIELD, CONN.

Enquirer Print, 1924.

Copyright, 1924
Of general arrangement and original matter only
By
FRANK J. GOODWIN

Preface

This little volume is issued with the hope that it may prove a helpful guide for personal devotion and public worship, especially during the season of our Lord's Passion. The Order of Worship for the Conduct of a Three Hour Service, which is appended, will be found practicable, even in Churches which are not accustomed to liturgical forms. The arrangement of the prayers in the text, generally in four groups, affords both fullness and variety for use from year to year.

The particular contribution which I have hoped to make in this volume is, that having drawn from a wider range of sources—individual authors and books of worship—than is commonly done in the liturgical literature on Good Friday, I have been able with greater freedom to select those prayers, which not only have a general application to the sufferings and death of Christ, but which have also a specific and close adaptation to the ideas suggested by each of the utterances of Christ on the Cross. By preserving the essential unity and the rich and varied play of thought and feeling, which are expressed in the dying Words of Christ, I believe the fullest spiritual blessings will come, on the great day of Redemption, to the worshipper holding his vigil with those of old, who sitting at the Cross "watched Him there."

Special permission to use copyrighted material has been kindly granted by the publishers of the following devotional works: *Prayers from Plymouth Pulpit,* by Henry Ward Beecher, (George H. Doran Co.); *For God and the People, Prayers of the Social Awakening,* by Walter Rauschenbusch, (Pilgrim Press); *Prayers,* by George Dawson, M. A., (Kegan Paul, Trench, Trubner & Co.); *The Temple—A Book of Prayer,* by Rev. W. E. Orchard, D. D., (E. P. Dutton & Co.); *Family Prayer and Bible Readings,* (Bickers and Son); *Ancient Collects,* by William Bright, (Parker & Son); *Home Prayers,* by James Martineau, (Longmans, Green & Co.); *The Book of*

000477

Common Worship, by The Committee of The General Assembly of the Presbyterian Church in the U. S. A., (The Presbyterian Board of Publication and Sabbath-School Work).

While a large number of original sources of prayers have been consulted, grateful acknowledgment is made of special indebtedness to other works, which consist either of selected prayers, or of original and selected prayers: *A Book of Simple Prayers,* by E. W.; *The Clergyman's Companion,* Revised Ed. 1893, (Thomas Whittaker); *The Year of Prayer,* by Henry Alford, (Alexander Strahan); *Prayers Ancient and Modern,* by Mary Wilder Tileston, (Little, Brown & Co.); *The Book of Common Prayer; A Book of Common Worship,* by a Committee on The Possibilities of Common Worship, New York State Conference of Religion; *Daily Readings and Prayers for Lent,* compiled by Rev. Edmund L. Rousmaniere; and also two prayers by Elizabeth Stuart Phelps, quoted by Mr. Herbert D. Ward in *The Christian Herald.*

For the privilege of using the copyrighted meditations and other selections grateful acknowledgment is also made to the publishers of: *The Vicarious Sacrifice,* by Horace Bushnell, (Charles Scribner's Sons); *Sermons, First Series,* by Alexander MacLaren, (The MacMillan Company); *Cross and Passion,* by Rev. George Hodges, (The MacMillan Company); *The Hill Called Calvary,* by Rev. Thomas Edward Green, (The Young Churchman Company); *The Forgiveness of Sins and Other Sermons,* by George Adam Smith, (George H. Doran Company); *Verba Crucis,* by Rev. T. Calvin McClelland, (Thomas Y. Crowell); *Agnus Dei,* by Rev. W. C. E. Newbolt, (Society for Promoting Christian Knowledge); Amiel's *Journal,* (The MacMillan Company); *The Key of Life,* by Rev. Chauncey B. Brewster, (Thomas Whittaker); *The More Abundant Life,* by Phillips Brooks, (E. P. Dutton & Co.); *The Prayers of the Bible,* by John Edgar McFadyen, (George H. Doran Company); *Sermons,* by Frederick W. Robertson, (Harper and Brothers); *The Rule and Exercises of Holy Living,* by Jeremy Taylor, (Thomas Nelson and Sons).

Under the Seventh Word are two citations from *The Psalms,* by J. J. Stewart Perowne, Vol. I, (Warren F. Draper); and *A Commentary on the Gospel of St. Luke,* by F. Godet, (Funk and Wagnalls). Many leaflets have been

٢٢٤٠٠٠

consulted in the preparation of the Order of Worship for a Three Hours' Service, the most helpful being: *Order of Service for the Three Hours' Devotion on Good Friday,* by Rev. H. Fields Saumenig, (MacCalla & Co.); *Good Friday—A Service for the Three Hours,* by Charles L. Pardee, (Church Literature Press). I am indebted also for many valuable suggestions to Rev. Frank Appleton, Rector of Trinity Episcopal Church, Pawtucket, R. I., to whom I owe my first appreciation of the great spiritual value of a Three Hour Service in the devotional life of the Church.

FRANK J. GOODWIN.

Litchfield, Conn., February 1, 1924.

Contents

PRAYERS AND MEDITATIONS ON THE SEVEN WORDS:

The Approach to the Cross 1

The First Word
"Father, forgive them, for they know not what they do." 9

The Second Word
"Today shalt thou be with Me in Paradise." 17

The Third Word
"Woman, behold thy son!---Behold thy mother!" 25

The Fourth Word
"My God, My God, why hast Thou forsaken Me?" 31

The Fifth Word
"I thirst." 39

The Sixth Word
"It is finished." 47

The Seventh Word
"Father, into Thy hands I commend My Spirit." 53

At the End of the Vigil 59

ON THE CONDUCT OF A THREE HOUR SERVICE 65

AN ORDER OF WORSHIP FOR A THREE HOUR SERVICE 71

Those holy fields
Over whose acres walk'd those blessed feet
Which fourteen hundred years ago were nail'd
For our advantage on the bitter cross.
—King Henry IV (1399-1413) in 1 Henry IV, Act I, sc. 1.

Grant, we beseech Thee, O Lord, that renewing our sacred observances with annual devotion, we may please Thee both in body and soul, through Jesus Christ our Lord. AMEN.
—*Gelasian Sacramentary* (5th century).

The Approach to the Cross

The Approach to the Cross

"And when they were come to the place which is called Calvary."

St. Luke 23 : 33.

No conception of Christ really meets the true significance of His mission, that does not find Him working centrally in the great Soul-Healing Himself; related presently to it, in all the matter of His suffering and sacrifice. . . The foremost thing we see in Christ is not the infinite holiness, or sovereign purity; He takes us, first, on the side of our natural feeling; showing His compassions there, passing before us visaged in sorrow, groaning in distressful concern for us, dying even the bitterest conceivable death, because the love He bears to us can not let go of us. In a word we see Him entered so deeply into our lot, that we are softened and drawn by Him, and even begin to want Him entered more deeply, that we may feel Him more constrainingly. In this way a great point is turned in our recovery. Our heart is engaged before it is broken. We like the Friend before we love the Saviour.

It is another point of consequence, in the matter of our recovery, that we have some better, more tender, and so more piercing, conviction of sin, than we get from our natural remorse, or even from the rugged and blunt sentence of law. It is well, indeed, to be shot through with fiery bolts from Sinai, but these hard, dry wounds, these lacerations of truth, want searching and wounding over again, by the gentle surgery of love, before we are in a way to be healed. In this more subduing, and more nearly irresistible convincing, we have, in part, the peculiar efficacy of the Cross. We look on Him whom we have pierced, and are pierced ourselves. . .

We want no theologic definition of God's perfections; but we want a friend, whom we can feel as a man, and whom it will be sufficiently accurate for us to accept and love. Let Him come so nigh, if possible, let Him be so deeply inserted into our lot and our feeling, that we can bury ourselves in Him

and the fortunes of His burdened life, and then it will be wonderful, if having God's own type in His life, we do not catch the true impress from it in ourselves.

—HORACE BUSHNELL, *The Vicarious Sacrifice.*

Prayers

I.

Almighty and everlasting God, who of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection: through the same Jesus Christ our Lord.

—*The Book of Common Prayer.*

Almighty God, by whose word light from darkness came, by whose love victory cometh out of death, and joy out of suffering, and who shall bring us safe through the mystery of death into the mystery of life,—as we meditate once again on the sufferings of Thy Son, and mourn that the unquiet of the world was laid so heavily upon sinlessness, grant that we, being thereby moved and stirred, may be delivered from death, and may even now in life serve Thee with a lowly spirit, and come at last, in death, trusting entirely to Thee, to look for that paradise for which we long. Hear us of Thy mercy, through Jesus Christ our Lord. AMEN.

—GEORGE DAWSON, abbrev.

II.

Merciful Jesus, who wast lifted up upon the Cross that Thou mightest draw all men unto Thee; have mercy upon Thy sinful servants and draw them closer to Thyself through the power of Thy blessed Cross. O dear Redeemer, we are still too far from Thee. We ask Thee with all our hearts to draw us nearer. We would be drawn nearer to Thee in faith, learning to know better the precious teaching of the Cross. We would be drawn nearer to Thee in love, loving Thee better for Thine infinite love to us. We would be drawn nearer to Thee in likeness, copying the pattern of Thy per-

fect meekness and patience. Draw us, O merciful Saviour, lifted up from the earth upon the Cross,—draw us with the strong cords of Thy love; embrace us with the outstretched arms of Thy compassion; and through all trials and temptations, in all times of weakness and of danger, keep us close to Thee, and suffer us not to go from Thee; for Thine infinite mercies' sake, who livest and reignest with the Father and the Holy Spirit, one God, world without end. AMEN.

—*A Book of Offices and Prayers.*

III.

Most Holy Father may the hush of Thy presence move us now to adoration, and may all voices be stilled that Thine may be heard. Quiet our minds of their fretting, hide from us the false glamour of things, and may the truth dawn upon all our souls. We bring to Thee the unsatisfied desire of our seeking hearts, for naught save Thyself can give us rest. Show to us the great secret of Thyself, give us some image of Thee in our thought that we may know who and what Thou art. We want to stand before the awful purity of Thy throne. We want to know the measure of Thy love, even though it break our hearts. We want to see the hidden purposes of Thy will, even though the vision change our little plans and flood our lives beyond our power to hold. We have looked into the worn faces of men, into the eyes of those who love us, and now we look for the face of the Son of Man that we may rest. We have seen an end of all perfection; show to us now the glory of the Cross, where failure becomes victory, and the bitterness of sin dissolves in tears of penitence. Call us from all that distracts; gather us into the quiet of Thy love; meet with us, O Father, for we seek Thy face. AMEN.

—W. E. Orchard*

IV.

As we have come into this place of prayer, out of darkness into light, out of the drear night into the shelter of home, out of our loneliness into the fellowship of the saints,

*Taken by permission from "The Temple; A Book of Prayer," by Rev. W. E. Orchard, D. D., pp. 147, 100, copyright by E. P. Dutton & Co., New York.

so may we come, O God, to Thee; from all cloud and shadow, from all falsehood and unreality, to truth, to certainty, to the welcome of Thine arms and the shining of Thy face. May no indocility of temper, no indolence of mind, no perversity of spirit cloud the vision of Thyself, or bar our breast against Thine entering in. Bring us in sight, most Gracious One, of the Cross, at once life's mystery and life's healing. May we not shrink from its searching and surpassing glory. Make known to us, we pray, the blessedness of those who serve Thee, the joy of the Cross, the rest of those who wear Christ's easy yoke. Grant us to that last grace of life which transforms all things and renews the soul: the sense of Thy friendship and nearness, a hand in ours, a companion on the weary way, a light within the heart. AMEN.

—W. E. Orchard.*

V.

Lord God, of might inconceivable, of glory incomprehensible, of mercy immeasurable, of benignity ineffable; do Thou, O Master, look down upon us in Thy tender love, and show forth, towards us and those who pray with us, Thy rich mercies and compassions.

—*Liturgy of St. Chrysostom* (5th century).

Take away from us, we beseech Thee, O Lord, all our iniquities, and the spirit of pride and arrogance, which Thou resistest, and give us a contrite and humble heart, which Thou dost not despise,—that we may be enabled with pure minds to enter into the Holy of Holies.

—*Mozarabic Liturgy* (before A. D. 700) abbrev.

O Benignant King of ages and Master of all creation, receive Thy Church approaching Thee through Christ; fulfil for each of us what is good for him; bring us all to perfection, and make us meet for the grace of Thy sanctification, uniting us together in Thy Holy Church, which Thou hast purchased with the precious blood of Thine Only-begotten Son, our Lord

*Taken by permission from "The Temple; A Book of Prayer," by Rev. W. E. Orchard, D. D., (Pp. 65, 35, 154, 65), copyright by E. P. Dutton & Co., New York.

and Saviour Jesus Christ; with whom and with Thine All-holy, good, and life-giving Spirit, Thou art blessed and glorified forever. AMEN.

—*Liturgy of St. James* (4th century).

The three prayers in group V. are from Bright's "Ancient Collects;" the older collects throughout this book and the prayers by William Bright are generally taken from the same source. For other prayers on The Approach to the Cross see "Devotional Services," Ed. 1903, by Rev. John Hunter: "Almighty God, in this . . . been made rich," p. 229; "Almighty God, the Father . . . the heavenly places," p. 232; "Almighty God, Father Everlasting . . . in Christ Jesus," p. 233; "Almighty and Everlasting God . . . Jesus Christ our Lord," p. 259.

Cost

They tell me I must bruise
  The rose's leaf,
Ere I can keep and use
  Its fragrance brief.

They tell me I must break
  The skylark's heart,
Ere her cage-song will make
  The silence start.

They tell me love must bleed
  And friendship weep,
Ere in my deepest need
  I touch that deep.

Must it be always so
  With precious things?
Must they be bruised and go
  With beaten wings?

Ah yes! By crushing days,
  By caging nights, by scar
Of thorn and stony ways
  These blessings are.

—*Rev. S. W. Duffield*

The First Word

The First Word

"Father, forgive them, for they know not what they do."

St. Luke XXIII. 34.

Behold Him, loving and forgiving; His enemies are all about Him, hating Him without a cause, unjust, unmerciful, returning curses for blessings, intent upon His shame and suffering and death; not one thing is wanting which can make enmity fierce and injury unpardonable; behold Him, looking out over that crowd of mocking and hostile faces, and forgiving them, not willing yet to put them out of His heart, praying for their forgiveness, loving them in spite of themselves.

Forgiveness is not an act of unreasoning obedience. Even if it were, we ought to be willing to forgive. Had He who died upon the Cross said, "I want you to forgive," and never a word more, that would be enough. Had he said, "I want you to do it for my sake. Do it without any reason, or in the face of reason, because I ask you," we ought to be glad to forgive. But he gives a reason. He Himself forgives because, as He says, they know not what they do.

We know not what we do when we commit sin against God. We know not how we injure our own nature. We know not how we influence our brother to his hurt. We know not how we grieve the heart of God.

—Rev. George Hodges, *The Cross and Passion* (Good Friday Addresses).*

How ignorant may have been the life that has most despitefully used us. How many circumstances may have given tone and impulse to the word or act that has hurt us so severely. How the glare of selfishness or the deceitful promises of sin may have blinded the eye of him, against whom our most bitter resentment stands.

Only with the spirit of the Christ can men look up, hurt

*Reprinted by permission of The MacMillan Company; from "Cross and Passion," by Rev. George Hodges; permission granted to apply to United States only.

in the battle and pray, "Father, forgive them, they know not what they do." And only thus can the time come when Jesus Christ shall reign in the hearts of men, and His "will be done on earth as it is in heaven." Only the love that suffered upon the Cross, can smite "the chord of self," "until it trembling," shall pass "in music out of sight."

—Rev. Thomas Edward Green, *The Hill Called Calvary.*

Prayers

I.

O Lord Jesus, Prince of Peace, who when Thou wast reviled, reviled not again, and who on the Cross didst pray for Thy murderers; implant and cherish in our hearts the virtues of gentleness and patience, that restraining the fierceness of anger, impatience, and resentment, we may overcome evil with good, for Thy sake love our enemies, and as children of our Heavenly Father seek Thy peace and rejoice in Thy love.

—*The Clergyman's Companion,* adapted.

O most loving Jesus, Pattern of charity, who makest all the commandments of the law to consist in love towards God and towards man; grant us so to love Thee with all our heart, with all our mind, and all our soul, and our neighbor for Thy sake, that the grace of charity and brotherly love may dwell in us; and all envy, harshness, and ill-will may die in us; fill our hearts with feelings of love, kindness and compassion; so that by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may follow Thee, who art Thyself the true and perfect Love.

—*Treasury of Devotion* (1869).

We offer up unto Thee our prayers and intercessions, for those especially who have in any manner hurt, grieved, or found fault with us, or who have done us any damage or displeasure. For all those also whom, at any time, we may have vexed, troubled, burdened, and scandalized, by words or deeds, knowingly or in ignorance; that Thou wouldst grant us all equally pardon for our sins and for our offences against

each other. Take away from our hearts, O Lord, all suspiciousness, indignation, wrath, and contention, and whatsoever may hurt charity, and lessen brotherly love. Have mercy, O Lord, have mercy on those that crave Thy mercy, give grace unto them that stand in need thereof, and make us such as that we may be worthy to enjoy Thy grace, and go forward to life eternal.

—THOMAS *a* KEMPIS (1380-1471).

O Thou who art love and dwellest in love! teach us herein to be followers of Thee, as dear children. Never may we shut our hearts against the sorrows of even the unthankful and the evil. Make us organs of Thy tender mercy, to soothe the wretched, to lift the penitent, to seek and to save the lost; till all shall at length know themselves Thy children, and be one with each other and with Thee. AMEN.

—JAMES MARTINEAU.

II.

O God of love, O Giver of concord, who hast given one counsel for our profit, with a new commandment, through Thine Only-begotten Son, that we should love one another, even as Thou didst love us, the unworthy and the wandering, and gavest Thy beloved Son for our life and salvation; we pray Thee Lord, give to us Thy servants, in all time of our life on the earth, but especially and pre-eminently now, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren.

—*Coptic Liturgy of St. Cyril* (4th century).

O Almighty God, help us to put away all bitterness and wrath and evil speaking, with all malice. May we possess our souls in patience, however we are tempted and provoked, and not be overcome with evil, but overcome evil with good. Enable us, O God of patience, to bear one another's burdens, and to forbear one another in love. O, teach and help us all to live in peace and to love in truth, following peace with all men and walking in love. Subdue all bitter resentments in our minds, and let the law of kindness be in our tongues, and a meek and quiet spirit in all our lives. Make us so gentle and peaceable that we may be followers of Thee as

dear children, that Thou, the God of peace, mayest dwell with us forevermore.

—BENJAMIN JENKS, (1646-1724) abbrev.

Enlarge our souls with a divine charity that reviled, we may not revile again; that we may hope all things, believe all things, endure all things; and become messengers of Thy healing mercy to the grievances and infirmities of men. In all things attune our hearts to the holiness and harmony of Thy kingdom. And hasten the time when that kingdom shall come, and Thy will be done on earth as it is in heaven. AMEN.

—JAMES MARTINEAU.

III.

O God, who of Thy great love to this world, didst reconcile earth to heaven through Thine Only-begotten Son; grant that we, who by the darkness of our sins, are turned aside from brotherly love, may by Thy light shed forth in our souls be filled with Thine own sweetness, and embrace our friends in Thee and our enemies for Thy sake, in a bond of mutual affection.

—*Mozarabic Liturgy* (before A. D. 700).

O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake.

—*The Book of Common Prayer.*

O God, we know that all our prayers can never bring back the past, and no tears can wash out the red marks with which we have scarred some life that stands before our memory with accusing eyes. Grant that at least a humble and pure life may grow out of our late contrition, that in the brief days still left to us we may comfort and heal where we have scorned and crushed. Change us by the power of Thy saving grace from sources of evil into forces for good, that with all our strength we may fight the wrongs we have aided, and aid the right we have clogged. Grant us this boon, that for every harm we have done, we may do some brave act of salvation, and that for every soul that has

stumbled or fallen through us, we may bring to Thee some other weak or despairing one, whose strength has been renewed by our love, that so the face of Thy Christ may smile upon us and the light within us may shine undimmed. AMEN.

—WALTER RAUSCHENBUSCH.

IV.

O God, since Thou art Love, and he that loveth not Thee and his brethren knoweth Thee not and abideth in death, deliver us from injustice, envy, hatred, and malice; give us grace to pardon all who have offended us, and to bear with one another, even as Thou, Lord, dost bear with us, in Thy patience and great loving-kindness.

—EUGENE BERSIER.

We thank Thee, Thou blessed Saviour, for Thy patience with us, for the gentleness of Thy being, for all the encouragements of Thy word, for all the remembrances which Thou hast caused us to have of Thy faithfulness. We rejoice to find Thee on every side of us, and to find that our life is hid in Thee; the secrets of it, the duties of it, and the duration of it, are of Thee. We rejoice that we have such a friend, so gentle, so patient, so persevering. And this is the wound and the shame of our sin, that it is a disobedience and an unwilling service of one so gracious and so full of all noble excellence. We are ashamed when we reflect how little we have requited Thy love with our love; Thy reasonable command with our filial obedience; we have sought each one his own way; we have had our own will and purpose aside from Thine and contradicting Thine.

—HENRY WARD BEECHER (Pp. 222, 229).

If there are those in Thy presence, that by ignorance or heedless mistakes, who, by courses of folly and wickedness in times past, are suffering severe penalties and trouble, we pray Thee that they may not spend their time in useless murmuring, that they may not rebel against the past, but rather may they take hope of Thee, and with all their heart turn to the living God, and find in a newness of life that peace which they cannot find in the present nor in the remembrances of the past; and may every one have hope in Thee. May none feel that they are in a state without hope;

the most guilty, the most wicked, those that have sinned longest, and deepest, and darkest, may they remember that there is a grace of God in Christ Jesus even to them, to those afar off as well as to those that are near. O make Thine atoning mercy and the glory of Thy forgiving goodness apparent unto every one, and may every one be able to see that, in proportion as they are forgiven, according to the magnitude of their iniquity and the greatness of their transgression will be the glory transcending which Thou wilt have, if Thou showest mercy unto them. AMEN.

—Henry Ward Beecher.

The Second Word

The Second Word

"Today shalt thou be with Me in Paradise."

St. Luke XXIII. 43.

The penitent's vague prayer is answered, and over-answered. He asks, "When Thou comest"—whensoever that may be—"remember me." I shall stand afar off; do not let me be utterly forgotten. Christ answers—Remember thee! thou shalt be *with Me,* close to My side. Remember thee *when* I come! *this day* shalt thou be with Me.

—ALEXANDER MACLAREN, *Sermons, The Dying Thief.**

Other forces have helped men to penitence, but it is a historical fact that nowhere have men found penitence so real as at the foot of the Cross of Christ. Other voices have proclaimed the need of a new birth. He alone has been able to make the dead soul live. From at least the time of the prophets up to the end of the New Testament the element in Forgiveness which the Bible most frequently emphasises is God's new trust in the soul He has pardoned; the faith that despite our frailty, our unworthiness, our guilt; despite the mistrust and despair which the memory of our sin induces, God still trusts us, God believes us capable of doing better, God confides to us the interests and responsibilities of His work on earth. That according to the Bible is the ethical meaning of forgiveness—God's belief in us, God's hope for us, God's will to work with us, God's trust to us of services and posts in His kingdom. Without this trust of God, forgiveness is only indulgence and the experience of it becomes a mere escape. But with the sense of being trusted forgiveness becomes a conscience, and puts into a man a new sense of honour to do his best and his bravest for the God who believes in him. And it is this sense of honour, which forgiveness, when felt as God's trust of him, plants in a man

*Reprinted by permission of The MacMillan Company; from "Sermons, First Series," by Alexander MacLaren; permission granted to apply to United States only.

deeper and stronger than any other motive with which religion can ever endow him.

—George Adam Smith, *The Forgiveness of Sins ond Other Sermons,* pp. 230, 18, 22.

Prayers

I.

Almighty God, what can we say unto Thee but the old confession? We have erred and strayed like lost sheep. We have given way to temptation; where the spirit should have been victorious, the flesh has conquered. When Thou dost behold us in our evilest time, O then have mercy. O Lord, who hast called us into being, who didst frame us in wisdom; we walk in the dark, have mercy upon us; cause us to know Thy goodness; give us a childlike trust where we cannot understand. Have pity upon those of us who know what is right and wish to do it, and yet when temptation comes walk in darkness. Have pity upon those who forget Thee in daily life and duty, and only remember Thee in occasional praise. Teach us that Thou art glorified only in holy living. Help us to search our hearts, that we may not be self-deceived. May the knowledge of ourselves carry us to the Good Physician, who has promised not to break the bruised reed, nor quench the smoking flax.

—George Dawson, abbrev.

Almighty God, the Everlasting Lord, and Giver of every good and perfect gift,—bestow upon us at this time those things that are Thine, even joy and gladness, for Thou art ever-blessed. Pity and pardon us that we are so little able to be like Thee in these things; for upon us are the stains of sin and the dust of earth, the signs of strife, and the marks of passion. Look upon us of Thy love, that these things may be taken away, and that we who have been sick in soul, and ofttimes faint in faith, may through the gift of Thine exceeding gladness rise to the joy of God. Forgive our sins, and so take away the sting of death. Grant us Thy love here as the earnest of the Spirit, that we, receiving of Thine in

this mortal state, may hope to receive of Thine in the world which is to come.

—George Dawson.

O Thou blessed One, we ask to be drawn nearer to Thy heart, to understand what it is to know something of the love of God, the whole of which passes understanding. We desire to have a more near and divinely inspired conception of what is the sweetness, the purity, the faithfulness, and the endurance, of the love of Christ to sinful souls. All the drawings that we have of good, all the pointings of aspiration, all the kindling of sparks and flames in us, are of Thee, because Thou lovest us. Grant us, then, to have some conception of what that divinity is that knows how to love the sinful, and to purify them out of their sin by love, that blessed fountain of God in which we are washed, and whence we are yet to ascend triumphantly white as snow.

—Henry Ward Beecher, adapted.

O Thou patient Saviour! O Thou teaching and illuminating Spirit! bring us forth into a clearer understanding of what it is to live a life of love and to be like God; and if we are attempting to live that life, be Thou patient with us in all our experiments, in our beginnings and failures, and in our discouragements, and by Thy grace hold us up in our moral weakness until we are strong to stand. Be a father to us; be a teacher to us; nourish and sustain us, till at last we are prepared to go forth from this scene of school and trial, and take part and lot in that higher sphere where men shall oppress men no more; where we shall not be imbruted in every part of our nature; where we shall behold the majesty of God and the glory of divine wisdom. And to Thy name shall be the glory and the praise, Father, Son, and Spirit, forever. AMEN.

—Henry Ward Beecher.

II.

Almighty God, grant that by the faithful practice of the things that we know to be true, our hearts may be purged of all evil thoughts and desires, and we be brought back again to something of the pureness of spirit by which alone Thou mayest be served. Forgive all our wanderings from the

light. Grant that we may escape this great condemnation—that light having come into the world, we have chosen darkness rather than light. Show us the light, and cause us to live in it, and by it to pass through the shadow of death with safety, and to abide with it forevermore. Hear us of Thy mercy, through Jesus Christ our Lord.

—George Dawson, abbrev.

Relying on Thine infinite tenderness, we beseech Thee, O most loving Saviour, by Thy most benignant and sacred sufferings to protect us with gracious aid, and in continual tenderness to preserve us from all evil.

—*Sarum Breviary* (1087), from a prayer of Innocent III.

O Thou whose yoke is easy and whose burden is light, who seest us weary and heavy laden with sorrow and with sin, who countest all our tears of penitence and remorse, draw nigh unto us in mercy, that at Thy feet we may cast down our earthly burdens and take upon us Thy gentle yoke, to rise up strong in Thy strength, comforted in Thy forgiveness and joyful in Thy everlasting love.

—*Family Prayer and Bible Readings.*

Almighty and most merciful God, in whom we live, and move, and have our being; Lord of all life; Source of all light, guiding and governing all things of Thy loving-kindness and power! Hear our thanksgivings unto Thee for all the joy that Thou puttest into mortal life; but chiefly for the joy that comes of sin forgiven, weakness strengthened, victory promised, life eternal looked for. To every one of us grant that, being fully conscious of having erred and strayed from Thy ways, we may be equally conscious of our need to go back again to the Good Shepherd. Let there be no doubt with any one of us that Thou dost forgive, even to the uttermost, all those who draw nigh in penitence to Thee; that so, those of us who are sinful, and sad because sinful, and sorrowing in sinning, may have this day the joy of the Lord.

—George Dawson.

Almighty God, who knowest the depths of sorrow to which our souls can sink and the heights of joy to which they may rise, who givest the day and the night, in the time of our darkness send Thy heavenly light, and in the time of our lightness send Thy heavenly joy, that we, being delivered

from death, may have the hope of eternal life in holy peace, and, notwithstanding all the discords of this life, may pass on our way through time into that from which we came, the great Eternity of God. Hear us of Thy mercy, through Jesus Christ our Lord. AMEN.

—George Dawson.

III.

Lord, our God, great, eternal, wonderful in glory, who keepest covenant and promises for those that love Thee with their whole heart; who art the Life of all, the Help of those that flee unto Thee, the Hope of those who cry unto Thee; cleanse us from our sins, secret and open, and from every thought displeasing to Thy goodness—cleanse our bodies and souls, our hearts and consciences, that with a pure heart and a clear soul, with perfect love and calm hope, we may venture confidently and fearlessly to pray unto Thee.

—*Liturgy of St. Basil* (4th century).

O God most just! let not our security be the confidence of fools. Never may our blind hearts say, "How doth God know? the heavens are covered that He seeth not;" but always may we lie open to Thy living presence, and in the silence of the night, when deep sleep falleth upon man, feel the passing of Thy Spirit and say, "We are not alone, for the Father is with us." Only on Thy tender mercy can we rest. When we look up to Thee, we dare ask no recompense for obedience, lest we receive only the wages of sin, and die: but we leave ourselves to Thine infinite pity, in the hope that to them that have loved much and repented with many tears, Thou wilt say, "Your sins are forgiven; go in peace."

—James Martineau.

Almighty God, whose it is to heal all human woe, grant unto us the balm of Thy love, and of Thy mercy; that we, being lifted up from the weakness into which we have fallen through the weariness of this toilsome journey, may, with the courage of God, and in the strength of God, pass on through all the days of this our mortal life, until, renewed by Thy Spirit, and made like unto Thee, we may enter into the abundant rest of the children of God. Hear us of Thy mercy, through Jesus Christ our Lord. AMEN.

—George Dawson, abbrev.

IV.

Father of men, who regardest Thy children with compassion! Behold this earth, which Thou hast given to our care, hath many griefs, and is sad with a weight of shameful sins. Keep us pure from the evil, and make us strong to contend against it. Let us not shut our hearts against pity, O Thou All-merciful! but seek to heal the wounds with which our fellow-men lie stricken on the way. May we make no peace with oppression; but, amid the negligence of the world and the seduction of guilty custom, put into us the spirit of the holy prophets and martyrs of old, that we may cry aloud and spare not. Yet, O Lord, may it be that we sin not in our anger. Touch us with the gentleness of Christ; and so lift up within us a meek aspiring mind, that we may never say to our brother—"I am holier than thou," but only ask of Thee—"God, be merciful to me a sinner!" So may we labour and watch and pray for the coming of Thy kingdom.

—James Martineau.

Almighty God, who in the time of our shadow and darkness canst be our only true and lasting light, look upon us Thy sad children with Thy constant mercy, and give unto us the spirit of understanding promised by Thy dear Son. When our hearts fail us, and we sigh for that which can not be, and no traveller comes back from that far country, and there are none to comfort us, make us to trust in Thee. Then comfort our souls with the words of Thy Son: "I go to prepare a place for you. And if I go, I will come again, and receive you unto myself; that where I am, there ye may be also." Give us this comfort of Christ, through the Spirit of Truth, in which grant us all to abide for evermore through Jesus our Lord. AMEN.

—George Dawson, abbrev.

For other prayers on the Second Word see "A Book of Simple Prayers," by E. W. (Pp. 62, 66).

The Third Word

The Third Word

"Woman, behold thy son! . . . Behold thy mother!"

St. John XIX. 26, 27.

"There stood by the cross of Jesus His mother." We could have been sure of it, even if John had not told us. It is a way mothers have, they are always near our crosses. It is sad but beautiful that mother love seems to be at its best in the atmosphere of pain. Like the night-blooming jasmine it sheds its ravishing fragrance in the dark hours. And Mary was no less a mother because she had so great a Son.

—Rev. T. Calvin McClelland, *Verba Crucis.*

"When virtue leaps high in the public fountain, we look for the spring of nobleness, and find it far off in the dear breast of some mother who melted the snows of winter and condensed the summer's dew into fair, sweet humanity which now gladdens the face of man in all the city streets." But greatness is a rarity. Goodness is not so rare. And goodness, even more than greatness, comes from the mother's influence. So thought the ancient rabbis when they said, "Paradise is at the feet of mothers." The blessed mother! Blessed in that hers is the largest opportunity to shape the issues of the life that shapes the future of the planet in some glorious fashion.

—Rev. John W. Chadwick, Sermon on *The Blessed Mother.*

So much of life's discipline is taken up with the unchronicled trials of home life, its demands, its separations, its chastisements, that we thank Him with all our hearts for this pain on the Cross. Earthly affections, friendships, ties, partings, all have their consecration here, and Jesus Christ is the great Consoler of our home sorrows. . . Home finds a place in the great world-sacrifice of Calvary; Christ, the tender Son and loving Friend, will not love any sacrifice which tramples on the common duties of life. No public service of devotion, no fasting, no ministry to the sick, will make up for coldness, sullenness, and neglect at home. Duties

and discipline lie around the hearth; when Christ separates us from these duties, and not before, He will give a new son to those whom we leave, and a new mother to take the place of the friend.

—Rev. W. C. E. Newbolt, *Agnus Dei.*

Prayers

I.

O God, our Heavenly Father, who hast commanded us to love one another as Thy children, and hast ordained the highest friendship in the bond of Thy Spirit, we beseech Thee to maintain and preserve us always in the same bond, to Thy glory, and our mutual comfort, with all those to whom we are bound by any special tie, either of nature or of choice: that we may be perfected together in that love which is from above, and which never faileth when all other things shall fail. Send down the dew of Thy heavenly grace upon us, that we may have joy in each other that passeth not away; and having lived together in love here, according to Thy commandment, may live for ever together with them, being made one in Thee, in Thy glorious kingdom hereafter.

—Wickes' *Devotions* (1700).

O God, we offer Thee praise and benediction for the sweet ministries of motherhood in human life. We bless Thee for our own dear mothers who built up our lives by theirs; who bore us in travail and loved us the more for the pain we gave. We thank Thee for their tireless love, for their voiceless prayers, for the agony with which they followed us through our sins and won us back, for the Christly power of sacrifice and redemption in mother-love. We pray Thee to forgive us if in thoughtless selfishness we have taken their love as our due without giving the tenderness which they craved as their sole reward. And if the great treasure of a mother's life is still spared to us, may we do for her feebleness what she did for ours.

—Walter Rauschenbusch, abbrev.

Lord, let the blood of all those who have striven for right, and died for truth, be ever precious before Thee; and let not the sufferings which our mothers bore for us, nor the

sighing of those who have prayed for us, nor the striving of those who have taught, or any way helped us, or pleaded for our cause, come to nought, or fail of good fruit forever. AMEN.

—ROWLAND WILLIAMS.

II.

O Thou who art the God of all the families of the earth; we beseech Thee to bless all our friends and kindred, and to grant that we may ever be knit together in the bonds of mutual love, and, above all, that we may be members together of the mystical body of Christ.

—*The Book of Common Worship.*

Hear our prayers, O Lord, and consider our desires. Give unto us true humility, a meek and quiet spirit, a loving and a friendly, a holy and a useful manner of life; bearing the burdens of our neighbors, denying ourselves, and studying to benefit others, and to please Thee in all things. Grant us to be righteous in performing promises, loving to our relatives, careful of our charges; to be gentle and easy to be entreated, slow to anger, and readily prepared for every good work.

—JEREMY TAYLOR (1613-1667).

Give, we pray Thee, to all children grace reverently to love their parents, and lovingly to obey them. Teach us all that filial duty never ends or lessens: and bless all parents in their children, and all children in their parents. O Thou, in whom the fatherless find mercy, make all orphans, we beseech Thee, loving and dutiful unto Thee, their true Father. Be Thy will their law, Thy house their home, Thy love their inheritance. And we earnestly pray Thee, comfort those who have lost their children, giving mothers grace to be comforted though they are not; and grant us all faith to yield our dearest treasures unto Thee with joy and thanksgiving, that where with Thee our treasure is, there our hearts may be also. AMEN.

—CHRISTINA G. ROSSETTI, adapted.

III.

O God, who hast taught us to keep all Thy heavenly commandments by loving Thee and our neighbor; Grant us

the spirit of peace and grace, that we may be both devoted to Thee with our whole heart, and united to each other with a pure will; through Jesus Christ our Lord.

—*Leonine Sacramentary* (5th century) adapted in *The Book of Common Worship.*

Eternal Father, who out of the mouths of babes and sucklings hast ordained strength; Reveal Thyself unto our children, we beseech Thee, and grant them an entrance into Thy heavenly kingdom; that, being born again of the Spirit and taught by the Lord Jesus, they may grow up before Thee in purity of heart and innocency of life, until they come unto the measure of the stature of the fulness of Christ. AMEN.

—*The Book of Common Worship.*

IV.

O Thou, who when on the Cross didst commend Thy blessed mother to the beloved disciple, teach us never, amidst pain and suffering, to forget the duties of tenderness and loving-kindness.

—Henry Alford.

O Blessed Lord, who hast commanded us to love one another, grant us grace that, having received Thine undeserved bounty, we may love every one in Thee and for Thee. We implore Thy clemency for all; but especially for the friends whom Thy love has given to us. Love Thou them, O Thou Fountain of love, and make them to love Thee with all their heart, that they may will, and speak, and do those things only which are pleasing to Thee.

—St. Anselm (1033-1109).

O God, forgive us, if we have often been keen to see the human failings, and slow to feel the preciousness of those who are still the dearest comfort of our life. May there be no sharp words that wound and scar, and no rift that may grow into estrangement. Suffer us not to grieve those whom Thou hast sent to us as the sweet ministers of love. May our eyes not be so holden by selfishness that we know Thine angels only when they spread their wings to return to Thee. AMEN.

—Walter Rauschenbusch, abbrev.

For other prayers on the Third Word see "A Book of Simple Prayers," by E. W. (Pp. 58, 70, 99).

The Fourth Word

The Fourth Word

"My God, My God, why hast Thou forsaken Me?"

St. Matthew XXVII. 46.

"My God, My God, why hast Thou forsaken Me?" It is plain from this expression that the Son of God *felt* as if He had been deserted by His Father. We know that He was not deserted by Him, or else God had denied Himself, after saying, "This is my beloved Son, in whom I am well pleased." And they who maintain that this was real desertion, attribute that to the Lord of Love which can alone belong to Judas—the desertion of innocence—therefore we conclude that it arose from the infirmities of our Master's innocent human nature. It was the darkening of His human soul, not the hiding of God's countenance. He was worn, faint, and exhausted; His body was hanging from four lacerated wounds; and more than that, there was much to perplex the Redeemer's human feelings, for He was suffering there, the innocent for the guilty. In that moment of the apparent victory of evil, the Redeemer's spirit, as it would appear, felt a darkness similar to ours when sin has hidden our consciousness of God. When death is merely natural, we can feel that the hand of God is there; but when man interferes, and the hand of God is invisible, and that of man is alone seen, then all seems dark and uncertain.

The words He used were not His own, but David's words; and this proclaims that suffering such as He was then bearing had been borne before Him—the difference was in degree, not in kind. The idea of piety struggling with, and victorious over evil, had been exhibited on earth before. The idea was imperfectly exhibited in the sufferings of Israel regarded as typical of Christ. In Christ alone is it perfectly presented.

—Frederick W. Robertson, Sermon on *The Last Utterances of Christ.*

Prayers

I.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we can not always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord.

—*The Book of Common Prayer.*

Grant unto us, Almighty God, that when our vision fails, and our understanding is darkened; when the ways of life seem hard, and the brightness of life is gone,—to us grant the wisdom that deepens faith when the sight is dim, and enlarges trust when the understanding is not clear. And whensoever Thy ways in nature or in the soul are hard to be understood, then may our quiet confidence, our patient trust, our loving faith in Thee be great, and as children knowing that they are well surrounded, loved, cared for, guarded, kept, may we with a quiet mind at all times put our trust in the unseen God. So may we face life without fear, and death without fainting; and whatsoever may be in the life to come, give us confident hope that whatsoever is best for us, both here and hereafter, is Thy good pleasure, and will be Thy law; for we are in the hands of God the Spirit, who must do well.

—George Dawson.

O Thou God of Patience, give us patience in the time of trial, and steadfastness to endure to the end. O Thou Spirit of prayer, awaken our hearts, that we may lift up holy hands to God, and cry unto Him in all our distresses. O Thou gentle Wind, cool and refresh our hearts in all heat and anguish. Be our Defence, and Shade in the time of need, our Help in trial, our Consolation when all things are against us. Come, O Thou eternal Light, Salvation, and Comfort, be our Light in darkness, our Salvation in life, our Comfort in death; and lead us in the straight way to everlasting life, that we may praise Thee, forever.

—Bernhard Albrecht (1569-1636).

Almighty God, have mercy upon us, who, when troubled with the things that are past, lose faith, and life, and courage,

and hope. So have mercy upon us, and uphold us, that we, being sustained by a true faith that Thou art merciful and forgiving, may go on in the life of the future to keep Thy commandments, to rejoice in Thy bounty, to trust in Thy mercy, and to hope in the eternal life. Grant unto all of us, whatsoever may betide us, to remember ever that it is all of Thy guidance, under Thy care, by Thy will; that so, in darkest days, beholding Thee we may have courage to go on, faith to endure, patience to bear, and hopefulness to hold out, even unto the end. AMEN.

—George Dawson, abbrev.

II.

O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; grant us, in all our doubts and uncertainties, the grace to ask what Thou wouldst have us to do; that the Spirit of wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble; through Jesus Christ our Lord.

—William Bright.

O Lord, show forth Thy loving kindness, we entreat Thee, to all persons who in this world feel themselves neglected, or little loved, or forgotten. Be Thou their beloved Companion, and let communion with Thee be to them more dear than tenderest earthly intercourse. Teach them to discern Thee in all with whom they come in contact, and to love and serve Thee in them. On earth grant them comfort by the repentance of any who have wronged them, and in heaven comfort in the communion of all saints with each other and with Thee.

—Christina G. Rossetti, adapted.

O Thou, without whom this world were a wilderness, and we poor wanderers therein without a guide, have mercy upon us. Teach us to know and be sure that *Thou art,* and ever to hold fast Thy loving hand. Withdraw it not, Heavenly Father, but lead us safely through the briars and thorns, and along the rough and rugged ways, upholding us when we stumble, raising us again when we fall, and bringing us at length to that home, the glories whereof eye hath not seen nor ear heard, neither hath the heart of man conceived,

where doubt and pain and weariness shall be no more, where rest and peace and joy unbroken dwell, from everlasting even to everlasting. AMEN.

—*Family Prayer and Bible Readings.*

III.

O most loving Father, who willest us to give thanks for all things, to dread nothing but the loss of Thee, and to cast all our care on Thee who carest for us; preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that Love which is immortal, and which Thou hast manifested unto us in Thy Son, Jesus Christ our Lord.

—William Bright.

We know, O Lord, Thou wilt do Thy part towards us, as we, through Thy grace, desire to do our part towards Thee. We know well Thou canst never forsake those who seek Thee, nor disappoint those who trust Thee. Yet we know, too, the more we pray for Thy protection, the more surely and fully we shall have it. And therefore now we cry unto Thee, and entreat Thee, first that Thou wouldest keep us from ourselves, and from following any will but Thine. Next, we beg of Thee that, in Thine infinite compassion, Thou wouldest temper Thy will to us. Visit us not, O our loving Lord, if it be not wrong so to pray—visit us not with those trying visitations which saints alone can bear! Pity our weakness, and lead us heavenwards in a safe and tranquil course. Still we leave all in Thy hands—only, if Thou shalt bring heavier trials on us, give us more grace, flood us with the fulness of Thy strength and consolation.

—John Henry Newman, adapted.

Almighty God, by whose word all things work, by whose guidance all things go,—so order our inward life, that we may be enabled to understand the things that we see; and by Thy guidance in the spiritual life and in charity, so order what there is disordered in our lives, so bring our minds to the truth, our consciences to the law, our eyes to the light, and our hearts to Thy true love, that, amidst the seeming discords of life, we may hear the music of the heavenly will, and catch ofttimes the charms of the heavenly order. So give us hope that we may pass on through time, into the

higher and better education of the eternal life to come, and that at last we may know those things that are hidden, and which now we can not know, and learn the glorious beauty and the glorious loving of the eternal years. AMEN.

—George Dawson.

IV.

Almighty God, the Refuge of all that are distressed, grant unto us that, in all trouble of this our mortal life, we may flee to the knowledge of Thy loving-kindness and tender mercy; that so, sheltering ourselves therein, the storms of life may pass over us, and not shake the peace of God that is within us. Whatsoever this life may bring us, grant that it may never take from us the full faith that Thou art our Father. Grant us Thy light, that we may have life, through Jesus Christ our Lord.

—George Dawson.

Guide us, O Lord, in all the changes and varieties of the world; that in all things that shall happen, we may have an evenness and tranquility of spirit; that our souls may be wholly resigned to Thy divinest will and pleasure, never murmuring at Thy gentle chastisements and fatherly correction.

—Jeremy Taylor, (1613-1667) adapted.

O most merciful Father, we pray that Thou wilt give light to all that are in perplexity and darkness. Open a way for those that find themselves shut in and know not whither to turn; that seem alone, with none to whom they can go for counsel; be Thou more than friend or friendship to them, and may they feel that there is one ear that always hears and one mind that never forgets. Thou that dost bear time in Thine own heart, Thou that dost wear out the spheres with the freshness of Thine enduring youth, O do Thou teach them that Thou art always a refuge and a friend, and an everlasting protector. Wilt Thou hear us in our petitions, and answer us for Christ's sake. AMEN.

—Henry Ward Beecher, abbrev.

V.

Heavenly Father, fill our souls with something of Thy largeness, so that we may see all spiritual facts in Thy way,

not in our own ways. We long for the heights of our own natures. Lead us up to them. Keep us on them; we long to be brave and unselfish and pure and consecrated; and to be nobler when we are happy; and to be willing to suffer. Help us to these high ends.

Let each soul here speak out its reality to Thee today. Through these imperfect words we cry to Thee. We bring our deepest needs. We bring our unspoken histories. We bring our unsaid perplexities—our silent fears—anxieties that we cannot tell, perils that we dare not look in the eye, temptations that rock and wreck us, sins that make us ashamed. Forgive, purify, comfort, calm and help us. Is there one of us here who comes today bowed by a want that he feels must be met? Seeking for a thing which it seems to him he must have? Perishing for a blessing which it is life or death to him of soul or body, to be denied? Great God, give that blessing—meet that want—feed that famine—if the prayer be right, if the want be true, if the hunger be holy. Give us the Spirit of prayer which can be heard and may be answered; and the love of prayer which will pray to the end of doubt; and trust—and trust Thee to the end of denial. We ask these things for the sake of Christ, Thy Son, our Saviour. AMEN.

—Elizabeth Stuart Phelps, *abbrev.*

The Fifth Word

The Fifth Word

"I thirst."

St. John XIX. 28.

To curse grief is easier than to bless it, but to do so is to fall back into the point of view of the earthly, the carnal, the natural man. By what has Christianity subdued the world if not by the apotheosis of grief, by its marvelous transmutation of suffering into triumph, of the crown of thorns into the crown of glory, and of a gibbet into a symbol of salvation? What does the apotheosis of the Cross mean, if not the death of death, the defeat of sin, the beatification of martyrdom, the raising to the skies of voluntary sacrifice, the defiance of pain?—"O Death, where is thy sting? O Grave, where is thy victory?"—By long brooding over this theme—the agony of the just, peace in the midst of agony, and the heavenly beauty of such peace—humanity came to understand that a new religion was born,—a new mode, that is to say, of explaining life and of understanding suffering.

Suffering was a curse from which man fled; now it becomes a purification of the soul, a sacred trial sent by Eternal Love, a divine dispensation meant to sanctify and ennoble us, an acceptable aid to faith, a strange initiation into happiness. O power of belief! All remains the same, and yet all is changed. A new certitude arises to deny the apparent and the tangible; it pierces through the mystery of things, it places an invisible Father behind visible nature, it shows us joy shining through tears, and makes of pain the beginning of joy.

—Amiel, *Journal*, Meditation on Good Friday.*

Christ suffered, not to make men free from suffering, but rather to hallow suffering forever, and teach men how to bear it. You who are called to suffer pain, it is yours not merely to hold yourself still under God's hand, and murmur,

*Reprinted by permission of The MacMillan Company; from Amiel's "Journal;" permission granted to apply to United States only.

"Thy will be done." It is possible for your will so to enter into God's purposes, that His will may be not only passively endured by you, but, moreover, may be, through your volition actively *done.*

—Rev. Chauncey B. Brewster, *The Key of Life.*

Prayers

I.

O Holy and loving Father, whose mercies are from everlasting to everlasting, we thank Thee that Thy children can flee for refuge in their afflictions to the blessed certainty of Thy love. From every grief that burdens our spirits, from the sense of solitude and loss, from the doubt and fainting of the soul in its trouble, we turn to Thee. Thou knowest our frame, Thou rememberest that we are dust. Be Thou our Strength and Deliverer; in our great need be Thou our Helper; pour Thy consolations into our hearts, and let the gospel of Thy beloved Son minister comfort and peace to our souls.

—Henry W. Foote.

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting and Temptation—*Good Lord, deliver us.*

By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost—*Good Lord deliver us.*

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of Judgment,—*Good Lord deliver us.*

—*The Book of Common Prayer.*

Grant unto us, Almighty God, in all time of sore distress, the comfort of the forgiveness of our sins. In time of darkness give us blessed hope, in time of sickness of body give us quiet courage; and when the heart is bowed down, and the soul is very heavy, and life is a burden, and pleasure a weariness, and the sun is too bright, and life too mirthful, then may that Spirit, the Spirit of the Comforter, come upon us, and after our darkness may there be

the clear shining of the heavenly light; that so, being uplifted again by Thy mercy, we may pass on through this our mortal life with quiet courage, patient hope, and unshaken trust, hoping through Thy loving-kindness and tender mercy to be delivered from death into the large life of the eternal years. Hear us of Thy mercy, through Jesus Christ our Lord. AMEN.

—George Dawson.

II.

Lord Jesus Christ, our sympathizing Saviour, who for man didst bear the Agony and the Cross; draw Thou near to Thy suffering servants, in their pain of body or trouble of mind; hallow all their crosses in this life, and crown them hereafter where all tears are wiped away.

—William Bright.

Almighty God, Lord of the storm and of the calm, the vexed sea and the quiet haven, of day and of night, of life and of death,—grant unto us so to have our hearts stayed upon Thy faithfulness, Thine unchangingness and love, that, whatsoever betide us, however black the cloud or dark the night, with quiet faith trusting in Thee, we may look upon Thee with untroubled eye, and walking in lowliness towards Thee, and in lovingness towards one another, abide all storms and troubles of this mortal life, beseeching Thee that they may turn to the soul's true good. We ask it for Thy mercy's sake, shown in Jesus Christ our Lord.

—George Dawson.

Most merciful and gracious Father, we bless and magnify Thy name that Thou hast adopted us into the inheritance of sons, and hast given us a portion of our Elder Brother. Thou who art the God of patience and consolation, strengthen us that we may bear the yoke and burden of the Lord, without any uneasy and useless murmurs, and ineffective unwillingness. Lord, we are unable to stand under the cross, unable of ourselves, but be Thou pleased to ease this load by fortifying our spirits, that we may be strongest when we are weakest, and may be able to do and suffer every thing that Thou pleasest, through Christ who strengtheneth us. Let us

pass through the valley of tears, and the valley of the shadow of death with safety and peace, with a meek spirit, and a sense of the divine mercies, through Jesus Christ. AMEN.

—JEREMY TAYLOR (1613-1667) adapted.

III.

Lord God Almighty, Christ the King of glory, who art our true Peace, and Love Eternal, enlighten our souls with the brightness of Thy Peace, and purify our consciences with the sweetness of Thy love, that we may with peaceful hearts wait for the Author of peace, and in the adversities of this world may ever have Thee for our Guardian and Protector; and so being fenced about by Thy care, may heartily give ourselves to the love of Thy peace.

—*Mozarabic Liturgy* (before A. D. 700).

And if ever we faint under any appointed cross and say, "It is too hard to bear," may we look to the steps of the Man of Sorrows toiling on to Calvary, and pass freely into Thy hand, and become one with Him and Thee.

—JAMES MARTINEAU.

O Lord, infinite in mercy, and whose goodness is everlasting; hear our prayer, and turn us away from all that can separate us from Thee, and make us to love that which tends to draw us unto Thee. So rule our hearts that we may seek and long for and possess Thee only. Be it our pain to lose Thee, and our only gain to love Thee more and more. Teach us to bear the burden of the flesh without sinning against Thee, to be willing to endure the suffering which Thou dost lay upon us in love, and to submit ourselves entirely to Thy will. Raise our desires and hopes, our whole powers and life, unto Thy holy and loving service. Bestow upon us what Thou seest us to need, and fit us to receive the good which Thou desirest to give, O Thou who alone art our Life, our Light, and our Salvation.

—*The Clergyman's Companion.*

O Lord our God, perfect us in such patience that we may be in no haste to escape from toil or loneliness or suffering; yet ever in haste to serve Thee, to please Thee, and, when Thou wilt, to go home to Thy blessed Presence. AMEN.

—CHRISTINA G. ROSSETTI.

IV.

O God, Thou great Redeemer of mankind, our hearts are tender in the thought of Thee, for in all the afflictions of our race Thou hast been afflicted, and in the sufferings of Thy people it was Thy body that was crucified. We pray Thee, O Lord, for the graces of a pure and holy life, that we may no longer add to the dark weight of the world's sin that is laid upon Thee, but may share with Thee in Thy redemptive work. As we have thirsted with evil passions to the destruction of men, do Thou fill us now with hunger and thirst for justice, that we may bear glad tidings to the poor, and set at liberty all who are in the prison-house of want and sin. Lay Thy spirit upon us, and inspire us with a passion of Christ-like love, that we may join our lives to the weak and oppressed, and may strengthen their cause by bearing their sorrows. And, if the evil that is threatened turns to smite us, and, if we must learn the dark malignity of sinful power, comfort us by the thought that thus we are bearing in our body the marks of Jesus, and that only those who share in His free sacrifice shall feel the plenitude of Thy life. Help us in patience to carry forward the eternal cross of Thy Christ, counting it joy if we, too, are sown as grains of wheat in the furrows of the world, for only by the agony of the righteous comes redemption.

—Walter Rauschenbusch, abbrev.

O Blessed Jesus, who didst bear Thy Cross for us; give Thy feeble children strength to take up their cross and follow Thee. If it be heavy, make us to bear it meekly, that so we may be more like unto Thee. Because we are weak, let Thy strength be made perfect in our weakness. Oh may we so suffer with Thee here below, that we may sleep in Thee when we die, and at the last day rise again in great joy and glory to reign with Thee through endless ages; who livest with the Father and the Holy Ghost, one God, world without end. AMEN.

—*The Clergyman's Companion.*

For another prayer on the Fifth Word see "Devotional Services," by Rev. John Hunter: "Almighty God who . . . of the eternal light," (P. 235).

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we can not prove;

Thou seemest human and divine,
The highest, holiest manhood, thou.
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

We have but faith; we can not know,
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow.

—TENNYSON, *In Memoriam.*

The Sixth Word

The Sixth Word

"It is finished."

St. John XIX. 30.

Behold that life of the Crucified thus truly "finished." Contemplate the consummate ideal, perfect and entire, wanting nothing, to the last detail finished and rounded to a fair completeness, like the most perfect poem from a master-hand. Let me lay that perfect life beside my poor, partial, and imperfect life. "Not as though I had attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." The Master, crucified, teaches us that the aim of life is not to be happy. He has taught us the true aim: Be ye therefore prefect, even as your Father which is in heaven is perfect. The child of God finds the design of his being in effort to be like God as revealed in Christ Jesus.

The aspiration to realize our possibilities, as sons of God, implies strenuous devotion to the Divine design and ideal. It demands loyalty to that purpose of life, which is other than pleasure, because it has often to include pain, but which suffuses life with a radiant light, wherein the inevitable pain is transfigured, until it becomes ever and again something to be chosen before any thing else, because the soul sees it to partake of the highest and best, to be nearer the ideal, more like Him, the Perfect Man, who, accomplishing His mission, revealed the Father, and the aim and meaning of their life, to the children of God.

—Rev. Chauncy B. Brewster, *The Key of Life.*

Prayers

I.

O Source of Everlasting Grace, who hast not left us without Thy holy image in our humanity, fill us with the mind that was also in Christ Jesus, who thirsted only to do Thy will and finish Thy work, and declined no cup of sorrow from Thy hand. Fix our eye upon the shadow of the Cross which He has left upon every human path, and make us one

with Him in patience, in pureness, in love, in trust, in divine forgiveness, in entire self-sacrifice. Dying with Him to earthly thraldom and mortal fears, may we rise with Him to heavenly life and set our affections on things above.

—JAMES MARTINEAU.

O Lord, our God, Fountain of all true and holy love; who hast made us, and preserved us that we might love Thee; give to Thy servants such a love, that humility may be our sanctuary, and Thy service the joy of our souls, and death itself the entrance of an eternal life, where we may live with Thee, our Strength, and our Refuge, our God and everlasting Hope.

—JEREMY TAYLOR (1613-1667) adapted.

O Spirit of grace, who withholdest Thy blessing from none! take from us the tediousness and anxiety of a selfish mind, the unfruitfulnes of cold affections, the weakness of an inconstant will. With the simplicity of a great purpose, the quiet of a meek temper, and the power of a well-ordered soul, may we pass through the toils and watches of our pilgrimage; grateful for all that may render the burden of duty light; and even in strong trouble rejoicing to be deemed worthy of the severer service of Thy will. AMEN.

—JAMES MARTINEAU.

II.

Almighty God, who art over all things, Life of all life,—stir in our souls, that we, being moved by Thy Spirit, may see those things which are fairest and truest in life, and clinging thereunto, be enabled to get the victory over that which is mean and base; that so at last, all evil passion and unholy desire, all self-will and contrariness to Thee, may be overcome, and we come at last to that sublime state of willing obedience, when Thy will shall be in us supreme. Of Thy mercy hear us, through Jesus Christ our Lord.

—GEORGE DAWSON.

O Fount of Wisdom! Light of lights! let not our deep ignorance be as the hiding of Thy face, but only as a call to trust Thee, that Thou wilt lead the blind by a way that they know not. Whatever else Thou mayest withhold from us, O give us purity of heart to see Thee, and to trace Thy

word within our spirits, and follow Thy footsteps though they lose us in the mighty deep. Bind us to one another, O Thou Holiest, by a common search for Thy ways and thirsting for Thy Spirit; and raise us to some worthiness of the communion we seek with Thy prophets and saints of every age. Day by day liken us more to the spirits of the departed wise and good; and fit us in our generation to carry on their work below till we are ready for more perfect union with them above.

—James Martineau, adapted.

Almighty God, who forgivest all things to those who cry unto Thee, grant unto us that, whatsoever of life there may be remaining for us, we may give diligent heed at this very hour to Thy call; that so coming unto Thee, we may find work in Thy vineyard, and do it faithfully unto the end; beseeching Thee to forgive the wasted hours of the past and of Thy graciousness to see that there be no more. For all time to come grant us to serve Thee diligently and dutifully, that at last we may hear Thy voice saying unto us, "Well done, good and faithful servants; enter ye into the joy of your Lord." So be it unto us all, through Jesus Christ our Lord. AMEN.

—George Dawson.

III.

O Thou who when Thy sufferings were ending didst cry, "It is finished," give us grace evermore to rest in that Thy finished work and to regard ourselves as complete in Thee.

—Henry Alford.

O Thou merciful and loving High Priest, who hast passed within the veil, and art in the presence of the Father, help us with Thy mighty intercession, that, our unworthiness being clothed upon with Thy perfect righteousness, we may stand accepted in the day of Thy coming, who livest and reignest with the Father and the Holy Spirit, one God, world without end.

—Henry Alford.

Lord, make us to know Thee aright, that we may more and more love, and enjoy, and possess Thee. And since, in the life here below, we can not fully attain this blessedness, let it at least grow in us day by day, until it all be fulfilled

at last in the life to come. Here be the knowledge of Thee increased, and there let it be perfected. Here let our love to Thee grow, and there let it ripen; that our joy, being here great in hope, may there in fruition be made perfect. AMEN.

—St. Anselm (1033-1109).

IV.

Almighty God, who hast given Thine only Son, to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord.

—*The Book of Common Prayer.*

Almighty God, of Thy fulness grant to us who need so much, who lack so much, who have so little, wisdom and strength. Bring our wills unto Thine. Lift our understandings into Thy heavenly light; that we thereby beholding those things which are right, and being drawn by Thy love, may bring our will and our understanding to-gether to Thy service; until at last, body and soul and spirit may be all Thine, and Thou be our Father and our Eternal Friend.

—George Dawson.

O God, who by the example of Thy dear Son, hast warned us that we should work Thy works while it is day, before the night cometh, when no man can work; Keep us from sloth and idleness, and from the misuse of those talents which Thou hast committed to our trust. Enable us to perform the several duties of our state and calling with such care and diligence that our work may never be reproved in Thy sight; and forasmuch as the needful business of this life is apt to steal away our hearts from Thee, give us grace to remember that we have a Master in heaven, and to do every thing in singleness of heart, as unto Thee and not unto men, that of Thee we may receive the reward of the inheritance which Thou hast promised in Thy Son, our Saviour Jesus Christ. AMEN.

—*The Book of Common Worship.*

The Seventh Word

The Seventh Word

"Father, into Thy hands I commend My Spirit."

St. Luke XXIII. 46.

The seventh and last word, says Godet, "is the cry of perfect confidence from Christ's expiring heart in its utmost weakness. . . The word *Father* shows that His soul has recovered full serenity. Not long ago He was struggling with the divine sovereignty and holiness (*My God! My God!*). Now the darkness is gone; He has recovered His light, His Father's face. It is the first effect of the completion of redemption, the glorious prelude of the resurrection."

There are those who view death "sustained and soothed by an unfaltering trust," and approach their grave "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams." Happy in their tranquil faith are all such. To them shall come "another era, when it shall be light, and man will awaken from his lofty dreams and find his dreams still there, and that nothing is gone save his sleep."

But to many, death means not only a spiritual evil, which faith may overcome, but it means also the *process of dying,* with its tense physical agony, and perhaps with its accompanying spiritual depression. To these, Christ's example on the Cross makes Him indeed the Saviour of men "touched with the feeling of our infirmities;" and to them also, like their great Redeemer, shall return after a momentary sense of desolation, a deepened confidence and trust in the Father's love.

The Cross shines with the hope of immortality upon it. "Father, into Thy hands I commend My Spirit," said Christ, as He passed through the portals of death into life eternal. "And They who have died with their Lord," says Perowne, "have died with the same words on their lips. These were the last words of Polycarp, of Bernard, of Huss, of Jerome of Prague, of Luther, Melanchthon, and many others. 'Blessed are they,' says Luther, 'who die not only *for* the Lord, as martyrs; not only *in* the Lord, as all believers; but likewise *with* the Lord, as breathing forth their lives in these words, 'into Thy hands I commend My Spirit.'"

Prayers

I.

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord.

—*The Book of Common Prayer.*

O God, who hast in mercy taught us how good it is to follow the holy desires which Thou manifoldly puttest into our hearts, and how bitter is the grief of falling short of whatever beauty our minds behold, strengthen us, we beseech Thee, to walk steadfastly throughout life in the better path which our hearts once chose; and give us wisdom to tread it prudently in Thy fear, as well as cheerfully in Thy love; so that, having been faithful to Thee all the days of our life here, we may be able hopefully to resign ourselves into Thy hands hereafter.

—Rowland Williams.

Almighty God, our Light in darkness, our Strength in weakness, our Hope in sinfulness, and our Eternal Home, be unto us merciful, long-suffering, and patient; that we, who be slow of growth, may hope to come at last to Thy likeness; and, being upheld by Thee, may by Thy mercy, go from strength to strength, until, through the waste and dreariness, through the joy and duty of this earthly life having safely passed, we, through the fulness of Thy mercy and not of our merit, may come into the land of the eternal peace. Hear us of Thy mercy, through Jesus Christ our Lord. AMEN.

—George Dawson.

II.

Almighty God, who hast caused the light of eternal life to shine upon the world, we beseech Thee that our hearts may be kindled with heavenly desires, and Thy love so shed abroad in us by Thy Holy Spirit, that we may continually seek the things which are above; and, abiding in purity of heart and mind, may at length attain unto Thine everlasting Kingdom.

—*Book of Prayers.*

O Lord, we pray that the thought of the blessed country towards which we are travelling may make us forgetful of the weariness of the journey; and if Thou addest a weight of trials, give us also strength that we may not faint under the burden. Thou, O Lord, hast gone before us bearing Thy Cross, make us to bear ours after Thee, ever looking unto Thee, and putting our trust in Thee alone; for Thy mercy's sake.

—*The Clergyman's Companion.*

O our adorable Saviour, grant that, having our life hidden in Thee, we may at last go forth, not doubting, not wandering, not lost in death, but may we go forth to find ourselves called by vehement voices of love, and may there be given to us a choral entrance into heaven; may we go forth out of this school and drill of life, and find ourselves admitted to manhood and to the home and city of our God, with songs, and joys and blessings resting upon us; and to Thy name shall be the praise, Father, Son, and Spirit, AMEN.

—Henry Ward Beecher, abbrev.

III.

Give us, Lord, we pray Thee, the grace and virtue of constancy, and unwearied endurance, that so we may receive with thanksgiving whatever Thy hand may send of calamity or distress in this life, may bear it patiently, overcome it manfully, and, in every change and chance of life may, with simple trust and resignation, cast ourselves and all we have into the arms of Thy good Providence.

—*Paradise for the Christian Soul,* adapted.

O God, who holdest our souls in life, and hast appointed unto all men once to die; Grant that when our last hour cometh, and the time of our earthly sojourn is ended, we may neither be troubled nor dismayed; but being satisfied with Thy goodness and mercy, we may commend our spirits to Thy care; and firmly trusting in the merits of Thy Son, our Saviour, we may obtain a peaceful death and a happy entrance into glory. And this we beg for the sake of Him who died for us that we might live with Thee for ever. AMEN.

—*The Book of Common Worship.*

IV.

O God, who dost incline the hearts of all Thy true people that they should mind the same things and be at peace

among themselves, grant, we beseech Thee, that we may so love what Thou commandest, and so desire what Thou dost promise, that amid the sundry and manifold changes of this world our hearts may remain fixed, resting in Thee, till we attain at length to Thy presence, where is fulness of joy.

Gelasian Sacramentary (5th century).

Grant that every day we may so live, thinking of the future, that death shall be the most radiant of portals, urging through which we ascend to triumph and eternal victory. May it not seem to us a sad thing to grow old. As daylight begins to dawn upon our darkness, leaving its glory there—as one sense after another indicates that Thou art preparing to take down this mortal frame—as we behold these signs and tokens of outward decay, O grant that there may be a deep peace, an inward joy, and that the thought of our blessed immortality may be to us a balm in every trouble, as light in all darkness, as encouragement under all oppressions and trials, and as a guide and an inspiration when things seem to us hopeless and dead. AMEN.

—Henry Ward Beecher.

V.

Lord, Thou art our Father and lovest us. We believe it. We put our hands in Thine. Go Thou with us into the future's destiny. Is is folded in Thy loving plan. Unfold it to us as Thou wilt. Give us the hearts that can wait. Give us the strength that can bear to take the worst—or the best—that comes; and out of either, to grow in that spiritual character, which is the real end of all our enjoying or our suffering in this strange world.

Prepare us for what is preparing for us. Joy and health and work—or pain and sickness and uselessness—or anxious life or blessed death—let come what wills to us. If Thou comest, it is well.

Forgive our sins and guard our lives and give us for Christ's sake the Life Everlasting. AMEN.

—Elizabeth Stuart Phelps, adapted.

For another prayer on the Seventh Word see "Devotional Services," by Rev. John Hunter: "Lord of life . . . my spirit," (P. 235).

At the End of the Vigil

At the End of the Vigil

Pilate saith unto them, Shall I crucify your King?

St. John XIX. 15.

The glory and disgrace of our humanity both culminate on Calvary; for there the Son of Man in agony and death gave Himself in consecrated sacrifice for the sins of men. O, let us take the disgrace, my friends, but let us not fail to take the glory too! If I have my share in the sin for which my King was crucified, I have my true share also in the offering of this Humanity, which is both mine and His, which He made there. As He entered into my sin, so may I enter into His sacrifice. He was offered up there for me because I am a sinner, but I was offered up there in Him because He is my King. Let me not forget that last! The life which I live now is an offered life; long, long ago, it was presented to God and Holiness, the God of Holiness upon the Cross.

Therefore let me go among my temptations strong in His strength; let me be pure, brave, and unselfish; let me say to Sin, "I do not know you; I died to you in my King's death." Let me say to Goodness, "I belong to thee, for I was given to thee in the giving of my King." Let me, in St. Paul's great phrase, "know nothing save Jesus Christ and Him crucified;" for to know Him and Him crucified is to know the kingdom consecrated in the King. It is to know everything—the world, my brethren, myself, everything—to know them all as sacrificed, dedicated entirely to God; it is to know myself and all the world as not our own, but His!

—Phillips Brooks.*

Prayers

I.

Eternal and Gracious Father, we have stood before a lonely Cross whereon one died, despised and rejected of men, and there we have learned how pain and death need bring no defeat to Thy purposes, and hold no contradiction of Thy

*Taken by permission from "The More Abundant Life," by Phillips Brooks, copyright by E. P. Dutton & Co., New York.

love. We have seen the Son of Man sharing our sickness and shrinking not from our shame, we have beheld the Lamb of God bearing the sins of the world, we have mourned at the mysterious passion and stood astonished at the Cross of Jesus Christ; and behind all we have had the vision of an altar-throne and one thereon slain from the foundation of the world; heard a voice calling us that was full of tears; seen beyond the veil that was rent, the agony of God.

—W. E. Orchard.*

O Most Merciful, whose love to us is mighty, long-suffering, and infinitely tender, enable us to carry out from this place the peace and strength that here we have gained. Because we have walked here awhile with Thee, may we be able to walk more patiently with man. Send us forth with love to the fallen, hope for the despairing, strength to impart to the weak and wayward; and carry on through us the work Thou didst commence in Thy Son our Brother Man and Saviour God. AMEN.

—W. E. Orchard.*

II.

O Christ, at the foot of Thy Cross, we thank Thee for the lesson Thou hast taught us that only through death can we enter into life, that only in losing our life can we truly find it, that except the grain of our earthly nature fall into the ground and die it can bear no fruit unto life eternal. We pray Thee by all Thy love and by all Thy pain, by the hour of Thine agony, the forsaking of Thine own, the scorn of Thine enemies, the cry of Thy last breath, we entreat Thee, O Lord, by all these things, that Thou wilt not leave us here alone, alive to self and sin, but lift us up, draw us unto Thee, so that we may await in perfect peace the will of our Father. AMEN.

—E. W., abbrev.

III.

Almighty God, who hast promised to hear the petitions of those who ask in Thy Son's Name; We beseech Thee mercifully to incline Thine ears to us who have now made

*Taken by permission from "The Temple; A Book of Prayer," by Rev. W. E. Orchard, D. D., copyright by E. P. Dutton & Co., New York. (Pp. 161, 102, 30, 165, abbrev.)

our prayers and supplications unto Thee; and grant that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord.

—*The Book of Common Prayer.*

O God, of unchangeable power and eternal light, look favourably on Thy whole Church, that wonderful and sacred mystery; and, by the tranquil operation of Thy perpetual Providence, carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through Him from whom they took their origin, even through our Lord Jesus Christ. AMEN.

—*Gelasian Sacramentary* (5th century).

IV.

O God, the Life of the faithful, the Bliss of the righteous, mercifully receive the prayers of Thy suppliants, that the souls which thirst for Thy promises may evermore be filled from Thine abundance; through Jesus Christ our Lord.

—*Gelasian Sacramentary* (5th century).

O Christ, the Word of the Most High Father, who wast made flesh to dwell among us, enter into our hearts, that all we who have been redeemed by the mystery of Thine Incarnation, may remain united in the fellowship of perpetual peace. AMEN.

—*Mozarabic Liturgy* (before A. D. 700).

Or, after Gelasian:

O God, who art the unsearchable abyss of peace, the ineffable sea of love, the fountain of blessings, and the bestower of affection, make us children of quietness, and heirs of peace. Enkindle in us the fire of Thy love; strengthen our weakness by Thy power; bind us closely to Thee and to each other in one firm and indissoluble bond of unity; through Jesus Christ our Lord. AMEN.

—*Syrian Clementine Liturgy* (4th century).

Scriptural Prayer

(At the end of the last prayer.)

Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.

Benedictions

I.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. AMEN.

II.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN.

III.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. AMEN.

IV.

Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. AMEN.

For other prayers on The End of the Vigil see "Devotional Services," by Rev. John Hunter: "Almighty God by . . . His Spirit," p. 136; "Father of our Spirits" p. 235, . . . "mortal existence," p. 236.

Conduct of a Three Hour Service

The Value of a Liturgy

There can be no doubt that free prayer is, on the whole, more consonant with the idea of prayer than fixed. If prayer be a real intercourse of the human heart with God, prescribed or studied words would seem to be no more natural than in intercourse with men; and, as Dr. Rainsford has said, "If all men prayed always as some men pray sometimes, there would be no need of a liturgy."

On the Cross Jesus made use of the ancient prayers of His people, when His own need was very sore, and thus established the principle, in itself so natural, that our thoughts may be sent to God upon words composed by others. This meets the objection so commonly made to liturgical prayer, that, as it is not the immediate and spontaneous expression of the speaker's own feeling, it is very apt to be thoughtless or even insincere. But there is no reason why another, who has been in a situation essentially like my own, should not completely succeed in expressing my feeling within that situation; and there is no reason why I should not adopt that expression and utter it with the same sincerity, as if it were my own. In the deepest sense it is my own. Like lyric poetry, it belongs to all whose mood it adequately expresses. No one who, in public worship, sings psalms or hymns which partake of the nature of prayer, can consistently object to the use of fixed forms of prayer. If he can lift his thoughts to God on the words of another in song, why should it be less possible in a spoken prayer?

—John Edgar McFadyen, *The Prayers of the Bible*, pp. 221, 223.

On the Conduct of a Three Hour Service

A Three Hour Service is pre-eminently one of spiritual atmosphere. The day, the Scriptures which are read, the very time at which the service is held, all bring forcibly to the mind the tragic events of Calvary. The difficulty therefore of conducting a service of such length, and of such awe-inspiring quality, which touches all the deepest chords of our nature, is to keep the solemnity of the hour without sombreness, to make the service impressive and yet not depressing.

A Three Hour Service to be impressive must have a ritual. A service of such length, which is comparatively unfamiliar, needs a ritual to steady and direct it, lest the prayers become repetitious, inelegant, or colloquial, and the sustained solemnity of the service thereby be lost. That the prayers which have been chosen in the preceding pages may be adopted with ease both by those who are accustomed to the use of a liturgy and by those who employ extemporaneous prayers, those petitions have been selected which are expressed in the formal, beautiful and stately language of a liturgy, and which retain at the same time the spontaneity and flow, the vital touch, the fresh outpouring of thought and feeling which give to the best of unprepared, or extemporaneous, prayers their impressiveness and power. Most of the prayers, if read slowly and reverently, can be employed in the service, even by Ministers unused to liturgies, with as much ease and freedom from self-consciousness as though they were offering their own spontaneous utterances. Having in mind this idea of naturalness and ease in the public reading of the prayers by the Minister, wherever there has been a choice between appropriate prayers of more cold and rigid liturgical form and those in which the language is simple, human, untechnical and untheological, the latter have been selected; while in all cases as much as possible the cadences of the sentences have been regarded, which, by gratifying the ear make the natural, vocal expression the more simple for the reader, and the more impressive to the congregation.

A few practical suggestions may be added. 1. The service should not be hurried; nor should it be allowed to move too

slowly, requiring undue haste at the close. In the Order of Worship, at the end of the volume, the divisions of time are given for each section. In this time schedule about 10 minutes are allowed for each address; 5 minutes each for hymns, and for Scripture readings; and for prayers 5 minutes, except in the Introductory and Closing sections, where 2 minutes are allowed, and under the Sixth and Seventh Words, 4 minutes. The Minister can easily regulate the time of the different divisions of the service by the omission, or abbreviation, of different parts; or by the addition of hymns or prayers; or by lengthening the addresses. It will be found, however, that *abbreviations* and *omissions* will be more apt to be necessary than *additions*. Especially is this true in regard to prayers, which may be shortened from the Sixth Word to the end. By keeping, if possible, within 5 or 6 minutes of the specified time, the Minister can conduct the whole service with composure and effectiveness. It is well to correct any variations from the time allowance during the division in which the variation occurs; or, if this is not possible, during the division immediately following it.

2. In services where several Ministers participate, the *devotional* parts should be in charge, if not under the exclusive control, of one Minister; one Minister can best regulate the distribution of time, and also, by feeling the pulse of the service, can best secure a deepening of spiritual impression. In the text where there are more prayers than one in a group in each division of the service, the "Amen" (and generally the ascription) appears at the end of the group only, which may be read in continuity as one prayer; should other combinations of prayers be selected, the same method may be employed. Clergymen in ritualistic Churches will probably prefer to use the "Amen" and ascription after each prayer.

3. The addresses should be devotional in tone, human, tender, not controversial, nor theological; of a similar character to Communion addresses, or addresses in preparation for the Communion. Repetition and monotony should be avoided. A legitimate variety may be gained through the different personalities of several speakers, seven if desired, chosen for their devotional spirit. In addition to the books

from which the selected meditations in this volume have been taken it will be found profitable to consult: Rev. C. H. Brent, *Consolations of the Cross;* Rev. J. H. Jowett, *The School of Calvary;* Rev. James Stalker, *The Trial and Death of Jesus Christ;* Rev. A. F. W. Ingram, *Addresses in Holy Week;* Rev. H. H. Gowen, *Meditations on the Seven Words from the Cross;* Rev. Cameron Mann, *The Comments at the Cross.*

4. Experience will suggest to the Minister other features in the service, care being taken that time for each is properly arranged for. These may be: the recitation of the Apostles' Creed after the first hymn; an introductory address after the first Scripture lesson; the substitution of special music of a devotional nature (such as *He was despised and rejected*), in place of the hymns under the Fourth (or Third) Word, and the Sixth; silent prayer of about a minute, generally before the prayers, the Minister preceding the silent meditation by saying, "Let us meditate on the First Word of the Cross,"—and so in connection with each Word; reading of selections from *Stabat Mater* before the prayers under the Third Word.

5. Even when the Order of Worship given in this volume is used, it will be better in the *public* and *printed* announcements to follow a briefer, less minute, and more elastic order. Thus: from 12 to 1 P. M., the I and II Words; from 1 to 2 P. M., the III, IV, and V Words; from 2 to 3 P. M., the VI and VII Words. The text of the Words may be given in full, and under each Word the name of the Minister to deliver the address; or, if one Minister only is to deliver all the addresses, this may be indicated at the end.

6. It will facilitate the Minister's reverent conduct of the service and materially increase the attendance, if in the public announcements of the service, it is stated that provision will be made for those who cannot remain through the *entire* three hours, and that opportunity will be afforded worshippers to come and to depart during the singing of the hymns.

He emptied Himself of all His glories, took on Him the form of a servant, in all things being made like unto us, in a soul of passions and discourse, in a body of humility and sorrow, but in all things innocent, and in all things afflicted; and suffered death for us, that we by Him might live, and be partakers of His nature and His glories, of His body and of His Spirit, of the blessings of earth, and of immortal felicities in heaven.

—Adapted by Jeremy Taylor from the *Liturgy of St. Basil* (4th century).

Order of Worship

Scriptural Sentences

I.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us; let us draw near with a true heart in full assurance of faith.

II.

The Lord is in His holy Temple; let the whole earth keep silence before Him.

Trust in Him at all times, ye people; pour out your heart before Him; God is a refuge for us.

I will hear what God the Lord will speak; for He will speak peace unto His people and to His saints.

III.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

IV.

I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

If any man would come after Me, let Him deny himself and take up his cross and follow Me. For whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it.

For the above and other appropriate opening Scriptural sentences, see Rev. John Hunter, "Devotional Services," and Rev. Reuen Thomas, "Liturgical Services."

Order of Worship for a Three Hour Service

The Approach to the Cross.

12 to 12:20 P. M.

Organ Prelude (2 or 3 minutes).
Opening Scriptural Sentences I. (See opposite page.)
Hymn, "There is a green hill far away" (Ilfracomb).
Prayers I. (May be omitted.)
Scripture, Matt. 27:1-2, 11-36.
Prayers III. (Or I; or I and III.)
Hymn, "Sweet the moments rich in blessing" (Dorrnance).

I. Word: *"Father forgive them, for they know not what they do."*

12:20 to 12:40

Address.
Prayers I.
Hymn, "Love divine, all loves excelling" (Beecher).

II. Word: *"Today shalt thou be with Me in Paradise."*

12:40 to 1:05

Scripture, Psalm 51; Luke 23:35-43.
Address.
Prayers I.
Hymn, "O Paradise" (Paradise); or, "My Faith looks up to Thee" (Olivet).

III. Word: *"Woman behold thy son. . . . Behold thy mother."*

1:05 to 1:25

Address.
Hymn, "Immortal love, forever full"—"We may not climb the heavenly steeps" (Serenity).
Prayers I.

This order permits about 10 minutes each for Addresses; 5 minutes for Hymns, and 5 minutes for Scripture Readings. For Prayers about 5 minutes are allowed; except in the Introductory and Closing sections where about 2 minutes are allowed; and under the Sixth and Seventh Words, about 4 minutes. An approximate time allowance is given for each division of the service. The prayers in the Order of Worship are referred to in each section by the group numbers in the text—generally number I; other selections and combinations may be used at discretion.

IV. Word: *"My God, My God, why hast Thou forsaken Me?"*
1:25 to 1:50

Scripture, Psalm 130; Psalm 22:1-11, 14-19, 22-24; Matt. 27:45-49.
Hymn, "I bow my forehead to the dust" (Denver).
Address.
Prayers I.

V. Word: *"I thirst."*
1:50 to 2:15

Hymn, "O sacred Head, surrounded;" or "Beneath the cross of Jesus" (St. Christopher).
Scripture, Isaiah 53.
Address.
Prayers I.

VI. Word: *"It is finished."*
2:15 to 2:35

Hymn, "When I survey the wondrous cross (Hamburg).
Address.
Prayers I.

VII. Word: *"Father, into Thy hands I commend My Spirit."*
2:35 to 2:55

Scripture, Psalm 31:1-5, Luke 23:46-47 (May be omitted).
Address
Hymn, "In the cross of Christ I glory" (Rathbun).
Prayers I.

At the End of the Vigil
2:55 to 3:00

Hymn, "Abide with me" (Eventide).
Prayers I.
Scriptural Prayer, "Lord now lettest Thou" (P. 64).
Benediction I.

Date Loaned

BT 455 .G6 1924
Goodwin, Frank Judson, 1862-
The vigil at the cross

Piedmont College Library
10059842

DATE DUE

GAYLORD PRINTED IN U.S.A.

P7-EED-009